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**CHRISTIAN MONITOR,**  
AND  
**RELIGIOUS INTELLIGENCER.**

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FOR THE CHRISTIAN MONITOR.

**CHRIST'S ESTRANGEMENT FROM HIS CHURCH  
CONSIDERED ;**

IN A DISCOURSE BY THE REV. EZRA STYLES ELY.

(Concluded from page 438.)

**IT** is proposed to consider the reasons why Jehovah-Jesus is as a *stranger and wayfaring man* to individual believers, and to Christian Churches. This will constitute the **THIRD PART** of my discourse.

Jesus Christ is the mighty God, and therefore could be present with every part of his church, with every individual, to bless and comfort at all times. He is actually present as the omniscient God, but does not universally exert his peculiar renewing influences. He does not at all times afford his people equal consolation. To what must we attribute this? Since the want of power does not restrain him from abiding with all his people, must we impute it to his indisposition to save, that he "is as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"

God forbid that any should impeach the heart of Jesus. His compassions fail not, and his regard for his people is stronger than death. The true account of Christ's absence is given in

the context. "Thus saith the Lord unto this people, thus have they loved to wander, they have not refrained their feet; therefore the Lord doth not accept them: he will now remember their iniquity and visit their sins." "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart." In explaining the motives of his own conduct, Jehovah could not be mistaken.

Shall we ask, then, believers, why we do not in our own hearts enjoy the perpetual sunshine of our Saviour's smiles? Shall we inquire why the pious are left to bemoan their forlorn situation, when no promise of God seems to contain any thing for them? Shall we wonder that Christians often feel ashamed of their own stupidity? O! Jehovah, we have sinned; we have abused thy grace, and our hearts accuse us of wandering from the paths of peace. We have turned from thee to idols. Therefore hast thou hidden thy face from us: therefore have thy visits to our souls resembled the call of a traveller.

Should any church inquire why Jesus is as a stranger in her temples, her sins will furnish the general answer. Where iniquity prevails in such a manner as to call aloud for punishment, God is pleased to glorify his *justice*, instead of conspicuously displaying his *mercy*. Some sins pre-eminently grieve the Holy Spirit, which Christ sends to seal men unto the day of redemption, and he departs; or, when absent, may be said, by stupidity, negligence, and error, to be *provoked* no more to return with healing under his wings.

Divine justice not unfrequently demands, that the Head of the church should deal with his people as he did with Pharaoh. They are called by his name, but know not his voice. They are his people only by a lying profession, and because they harden their hearts against him, and wilfully blind their eyes lest they should see and be converted, he allows them to perish in darkness. He is just, when "whom he will he hardeneth," that they may be punished in their iniquities.

It is of *grace* that any place enjoys a revival of undefiled religion. It is of *justice* that many places are allowed to slumber.

But the grace and the justice are commonly displayed under certain appropriate circumstances, such as seem best adapted to the portion which Jehovah sends. He acts at all times from a regard to his own character. He is the God of truth, and it may be expected, therefore, that he will remarkably bless the diligent promulgation of the truth. He is that God who heareth prayer, and it may therefore be deemed certain that he will never fail to honour the spirit of fervent supplication. By his counsel, "the hand of the diligent maketh rich;" and a people slothful in religious things have no right to hope that God will do great things for them whereof they shall be glad, while they continue in sluggishness. If the fields are already white for harvesting, suitable labourers must be sent forth before the precious grain will be gathered.

That God, who alone can revive his work, sends or withholds his Spirit for his name's sake, that he may neither disgrace the throne of his glory, nor break his covenant. He is determined to bless men in his own way, and if they are to be saved, it usually must be in answer to the prayers of the saints, and through the faithful ministrations of the gospel. If we look for revivals of religion at all, it is most reasonable to expect them in consequence of importunate prayer among all the members of the church, and of the diligent preaching of the words of life. This certainly is consonant to the past experience of the American churches; and so uniformly has a visit of the Saviour followed the extraordinary use of these two primary means of salvation, that were a pious minister to discover only an unusual prevalence of a prayerful disposition among the believers of his flock, he might almost venture to predict the approach of some happy season of refreshing from the Lord. Yea, he might expect that many should "ask for the good old ways," and return unto him who "keepeth mercy for thousands of them that love him."

It may be useful to answer the question, "why have the churches ever found revivals of religion to be rare and of short continuance?" It may be for our edification to show *more particularly*, why the Hope of Israel, and the Saviour thereof in

time of trouble, is as a stranger and a traveller to any religious community.

This estrangement of Jesus from any church must be imputed TO THE MINISTERS OF RELIGION, OR TO THE PEOPLE OF THEIR CHARGE, OR TO BOTH IN CONJUNCTION. The fault lies somewhere. It is not in Jesus. It must be in those who compose a religious society.

1. *Christ is sometimes a stranger to a church, principally through the fault of the minister.* The dignity and awful responsibility of the ministerial office are not sufficient to exclude all bad men from the pulpit. Christ predicted that deceivers should come in the last days; and far be it from me, therefore, to say, that no wolves, no goats, have come in modern days arrayed in sheep's clothing.

"The good no sanction give the wicked's fame;  
Nor, with the wicked, share the good in shame."

Some who say, "we cannot dig, to beg we are ashamed;" who are too proud to become useful mechanics, and too poor to be merchants, may have thought some professional business necessary. They may have spent four years at some public school, without injuring their health by study, and without burthening themselves with knowledge of any sort. Yea, they may have been created by parchment masters of the arts, without the disposition to learn, without the ability to teach, and when they need to be instructed again in the rudiments of science. Having received in this manner what is commonly called a liberal education, and having hung for some time a dead weight on their friends, they may be convinced that some employment is necessary for their subsistence. They may have no predilection for divinity, but possessing external morality without piety, that very destitution of activity, energy, genius, and brilliancy, which disqualifies them for usefulness in the healing art, and would exclude them from eminence at the bar, consigns them to the clerical department, in which *dulness* is often substituted for *devotion*, in which the *taciturnity of ignorance* is sometimes accounted the profundity of wisdom, or the habitual fear of God.

In plain language, we are constrained to express our fear, that some have entered the Christian ministry, because they and their friends judged that they were fit for nothing else!

In this situation, they find that they can "get along" as easily as they expected, by writing a few *original* sermons, copying some old ones, and using the same *formally animated application* at the end of every discourse. Of such a minister the pious Cowper has said,

"He grinds divinity of other days  
Down into modern use; transforms old print  
To zigzag manuscript, and cheats the eyes  
Of gall'ry critics by a thousand arts."

It may be added, that he reads what he never wrote, or speaks that of which he never thought; and if he discourses without study, he must of necessity preach the same sermon from every text. The care of souls is not the ungodly preacher's care. He loves, indeed, the milk and the fleece of the flock, and is well pleased to bear the name of *pastor*, while he neglects all the peculiar duties of that office. He never preaches when he can avoid it; never visits without being compelled; and "never speaks" on the subject of religion "without being spoken to." When any one is seriously inquiring the way to Zion, he knows it not for himself, and how should he teach others? He talks of morality indeed, but whatever he preaches about sin, he certainly attempts to persuade an alarmed person that he is in no danger; and of course under no necessity of escaping to Zoar for his life. He is not experimentally acquainted with the views, the faith, the repentance, the hopes, the fears, relapses, and restoration of believers. He knows not the features of a contrite person. How can he divide to each one a portion in due season? He has never felt his own need of a Saviour, and how can he preach Christ the way, the truth, and the life, to perishing men? Of him it cannot be said,

"He watch'd and wept; he pray'd and felt for all;  
And, as a bird each fond endearment tries  
To tempt its new-fledged offspring to the skies,

He tried each art, reprov'd each dull delay,

Allur'd to brighter worlds, and led the way."

Wherever such a minister exists, he cumbereth the vineyard. The Saviour will not own his ministerial labours. Are all such preachers? They would be accursed if they were! A weak, heretical, wicked ministry is darkness, palsy, plague, hail, fire, tempest, and damnation, to any people that willingly encourages it. Wo to such Scribes and Pharisees! they have locked up the kingdom of heaven against their hearers. They will neither enter themselves, nor suffer others to find a refuge in Zion.

Let us change the scene. When a ministry is the reverse of that which has been described, when the pastoral duties are performed with care, when the gospel is preached in its purity with plainness and fidelity, and the Saviour is as a stranger to any church, the fault must be attributed,

2. To the other members of the congregation, to the other rulers in the church, to professing Christians, and to all who hear but reject the gospel of peace.

Many may neglect the ordinary means of religion, may absent themselves from the house of prayer, and since "faith cometh by the hearing" of the word of God, it is not to be expected that they should believe. The Saviour comes to a people in divine ordinances; but these are contemned, and contemned ordinances are rarely blessed to the saving of the soul. Good seed is sown, and it would bear fruit were it "received into good and honest hearts." Sound doctrine is preached, which would be the means of saving sinners, but it is not heard. The Saviour is presented to view as Moses elevated the brazen serpent in the wilderness, but the deluded people will not look to him. They perish through their own self-confidence and negligence. They fail of life, when they are within sight of the cross of Christ. They are overtaken by the avenger of blood, when they are nigh to a city of refuge, and have been repeatedly warned to take protection within it. They are "not far from the kingdom of God," but they never reach it. To those who remain at home, or come to the church to indulge an idle curiosity, to gratify a listless-

ness of soul, the most evangelical preaching can bring no profit. They might as well be without a teacher.

The neglect of divine institutions becomes an inveterate habit, and presents a pernicious example. A congregation may become so affected by it, that a preacher may address in many cases more empty seats than intelligent auditors.

An unreasonable disposition severely to criticise the preacher often prevails; and when men assemble in the church, as they would in the theatre, when they consider their pastor as a mere actor, it would be an unusual miracle indeed should Christ condescend to be present.

Contentions have a direct tendency to prevent a revival of religion, and to terminate one when commenced, by diverting the attention of the people from religious considerations to personal aspersions and animosities. "The Spirit flies the haunts of noise and strife." When hearers are involved in bitter disputes between themselves, they are not prepared to weigh divine truth when it is preached, or to speak often to one another in such a manner that the Lord will hear, and cause a book of remembrance to be written in their favour. Rites, forms, injuries, recriminations, and not religion, will be the order of the day. Such offences, which must needs come, discourage pious ministers, and make the mourners in Zion almost despair of seeing a glorious day, when joy, peace, gentleness, contrition, faith, and love, shall abound.

It is not unfrequently the case, however, that the estrangement of the Hope of Israel is to be attributed,

3. To both ministers and their people. The old adage, recorded in Isaiah xxiv. 2. "as with the people so with the priest," is still applicable. When the elders and professing Christians nod over their prayers, their teachers will be likely to drag along their tedious discourses. Paul had occasion to say, "I myself am a man." His brethren in the ministry and in the government of the church are men of like passions; and it is no more certain that dull preachers will make dull hearers, than that stupid parishioners will make stupid pastors. Not unfrequently the wise and foolish virgins slumber together. All are commanded to watch and pray for the coming of the BRIDE-



GROOM; but Jesus has stood at the door of many a church, knocking repeatedly, when neither the public nor private members have opened that he might enter. Yea, his locks have been wet with the dew, while he stood without saying, "open to me, my beloved;" but all were asleep within. The pastor knew not his voice; the servants of the church did not even expect a visit from the Saviour of Zion. Unhappy are the people who are in such a case! "Wo to them that are at ease in Zion."

Tell me, friends, has your Lord lately passed this way? Did he visit this church? Did he multiply your graces, and your numbers? Ah! why did he depart so soon? Let the church with one voice say,

"Return, O Holy Dove, return  
Sweet messenger of rest!

I hate the sins that made thee mourn,  
And drove thee from my breast."

If the feelings of this church vibrate in unison with these words of the poet, there is hope. If believers deeply mourn the Redeemer's absence, they will give him no rest until he return.

Why should you not be refreshed by the Hope of Israel? Is Jesus now absent because your teachers and rulers do not honour his gospel, or because the hearers resist the truth, or because both the wise and the unwise, the pastors and flock, refresh themselves under the shades of negligence?

Thou Searcher of hearts; thou God knowest. Be thou the righteous Judge in this important trial; and, before it be too late, may every sleeping virgin arise and trim his celestial lamp. Amen.

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*Extracted from the Life of Marquis De Renty, born 1611, died 1649.*

"We must (said he) die to the world: possess it as not possessing it; and live in it, as not living in it. We must ruin the delights of our gardens; we must burn our groves, &c. But the ruins I speak of, are not to be executed outwardly on things insensible, but executed in our own minds.



"I have seen my soul reduced into a small point, contracted and shrunk up to nothing. At the same time I beheld myself encompassed with whatsoever the world loves: and I saw, as it were, a hand removing this far from me, and plunging it into the ocean: I saw first, all outward things removed;—kingdoms, great offices, stately buildings, rich and elegant furniture, gold and silver, recreations and pleasures: all which hinder the soul in her way to God, and prevent her from that death which introduces it into the possession of real life. I saw secondly, all inward things which were of a more delicate and precious nature removed; as reason, and strength of memory, and intellect, and erudition, &c. to which we are in one sense dead, if we are alive to God. I perceived we must come like little, simple, and innocent children, separated from all evil, and even from our ordinary manner of doing what is good.

"A truly mortified soul sees nothing but God; she sees not so much as the things she does, of which nothing stays in her, neither choice, nor joy, nor sorrow, either for the greatness or littleness, good or bad success of things. It sees only the good pleasure and order of God, which ruleth in all things, and contents the soul that adheres to him in all things, and renders it constantly even and tranquil amidst all vicissitudes of times and affairs. Since I gave up my liberty to God, I was given to understand to what a state the soul is brought which is capable of union with him, I deliver up myself to the holy Jesus to be entered into his Holy Spirit; and to do so, make myself the most little empty thing I can. My faults are as one great heap, which I feel in myself to obstruct the light from God. Yet I see the divine will, and follow it in all simplicity, with the discernment of his Spirit. I see the conduct of God in all things, and adore and follow it. I find all order consists in following the order of God.

"Humility, St. Austin observed, is poverty of Spirit. De Renty was poor in spirit. I am (said he) in the lowest condition, according to the Spirit of Christ. The gifts and graces of God made him more humble. He assumed no share in any good done by him, but referred all to the agency of God. Thus, by not touching what appertained to God, his hands were kept clean.

"He was very wary in opening himself in any thing that might recommend him to others. He considered it a great temptation to any one to be thinking to preserve his external grandeur, in hopes thereby to have more weight and authority thereby for the service of God. He refused to be counsellor to the king; and renounced his nobility, and gave it into the hands of our Lord.

He carried no silver about him, but to bestow in alms: he parted with several books, because they were richly bound; he wore none but close clothes, plainly cut and made:—"I believe (said he) I ought to labour in the lowest employments: and the time I spend therein I count very precious, regarding it as ordered by God: so that, from time to time, I feel more retribution from him in one instant, than the humiliation and patience of a sinner could merit in all his life. He so opens himself to me, that I am mollified and melted into tears. I see we are not, by a spirit of pride, to dispense with ourselves from labouring in things mean and painful." During the war at Paris, he went himself to buy bread for the poor, and carried as much as his strength would permit through the streets of the city. He said, he disliked to use his coach; and that he most endeavour to make himself very little in every thing. He could not suffer a cushion to be carried to church; and to be hid, and disregarded, mingled himself with mechanics and mean persons at the lower end of the meeting-house. He said, he was ashamed of his rank and secular advantages. "If I were to wish any thing, (said he) it should be, to be much humbled, and to be treated as an out-scouring by men." He despised the goods, pleasures, honours, alldrements, and dignities of the world; counting them as dross and dung, and trampling under foot its glories; taking in this our Lord for his pattern. To animate a great woman with this dignified spirit, he wrote to her thus; "I wonder how a thing so little as man, drawn out of nothing in his original, infected not only with his own, but his first parents' sin, can continue to esteem the world, or make any account of its vanities, after he is elevated to such an exalted degree of honour, as to be one with Christ, the Son of God. Shall the things of earth dissipate the short time we have to secure the treasures of heaven. All pass away like a dream; as have our fathers already, with their joys and griefs; and no remembrance of

them remains. We must die to the world, and investigate the impediments it produces to our perfection. Our spirit should be purified and separated from all creatures, and united to Jesus Christ. This poor ant-hill is not worth a serious thought."

Pride is the true cause of all impatience.

FOR THE CHRISTIAN MONITOR.

MR. ALLEN,

Please to favour the inclosed with an insertion in your useful paper, and oblige

*"It is better to go to the house of mourning, than to the house of feasting."*

SIN hath produced much confusion in this our wretched world, so that we have to pass through many a winding pathway, before we arrive at the habitation of contentment. Men by nature seek after three great objects as sources of happiness: viz. honour, wealth, and pleasure; and often pursue them with an avidity which borders on desperate impetuosity. It is a comfortable truth that over all the disorders accompanying the intercourse of mankind with each other, Jehovah overrules all events for the ultimate good of his people; thus, if they are trampled upon, he himself will avenge their cause.

It is admitted that Christian experience does not always change the constitutional disposition of the recipient: but God generally, if not always, especially when persons are called for any time previous to their death-bed, produces in the heart of a believer such a desire to be conformed to the image of his Son, as will prompt them to be heedful to the principles by which their worldly intercourse is regulated. For instance, it is not so surprising to find the believer like Jacob, formed for social and domestic life, cultivating the humane affections, and living in the exercise of the useful duties of life, contrary to his brother Esau, who is described as a sunning hunter abiding in the field; unsettled and unsteady.

The members of Christ's mystical body, are a chosen generation, a peculiar people, zealous of good works. A chosen generation, because of the new life imparted to them by God who creates them anew in Christ Jesus. A peculiar people, because faith is given unto them by which they embrace Jesus as their Redeemer, and serve him as their King, in which is included a having their affections withdrawn from earthly objects, and an attachment to those incorruptible riches which endure for ever, which necessarily shows them to be pilgrims and sojourners. Have no abiding city beneath the skies; and zealous of good works, because they are united vitally in spirit to the God of truth, and therefore see it their interest to defend his word in the world, which is violently opposed to its doctrines, promises, and testimonies. Their cause is good, and their zeal will appear, not in hopes that salvation will be the reward of merit, but the fruit of the promise of love.

It will therefore appear that the people of God are teachable, and subject to discipline. It must be so, the work of salvation being God's work, and the application being on the heart, man must be sensible thereof. Can a soul commune with God, and yet be insensible of it? Can Christ command us in his word not to be conformed to the ungodly world, and can we go with them to do evil, and yet flatter ourselves we are innocent of disobedience? Does God in his word say, be ye holy in all manner of conversation, and shall we call upon our children in our social parties to sing for idle entertainment the obscene composition of open infidelity? Are we called to circumspection, and shall we spend our money, and large portions of our time in extravagantly preparing for the entertainment of large companies of worldly persons, who before our own eyes, ridicule the blameless character of our Saviour, and cast their scandal on his cross?

Instead of the morning and evening sacrifice of prayer and praise in our families, which make them Bethels, and bring down spiritual blessings upon us, which cause the dissipated and worthless to shun us, do we rather turn day into night, and night into day? If so, severe will be our chastisement, dark will be the frowns of our God, and many the wounds we anew inflict on our already wounded Immanuel. If so, we shall court the finger of scorn, bring guilt upon

our uneasy consciences, and become weaker and weaker in peace of mind. Nay, we shall tempt God to withdraw his good Spirit, to leave us in perplexing difficulties.

There are many professors of religion from whom we hoped better things: whose conduct as it respects external practice says, "good had it been had we never been born;" professing parents, who utterly neglect to discharge the vows they have made to God before his church, before devils and men, who never plead with God in their behalf, and never think of checking them in their unsanctified extravagancies. Dreadful indeed will be the scene around the bed of death: alas for us; a mere profession will be there a flimsy garment to hide our nakedness, a mere profession will be found a lantern darkening our already crooked path, through doubt and uneasiness. Alas! our quivering spirit will be clogged with better recollection, and agonizing reflections, whilst the hasty strides of death bring him nearer and nearer to our feeble frames.

How truly unfashionable is the religion of Christ: its simplicity condemns our love of show and parade; its chastity condemns our careless conversation; its self-denying precepts condemns our love of flattery and precedence; therefore although we profess to be guided by it, we condemn it and despise it.

Despise that which alone can make life peaceful, and death serene. Christian reader!—Let us die to the vain follies of this transitory life. Let us die to self, that we may live with Christ, for he hath charms to bind the soul, even cords of love: his pastures are green and pleasant; his forgiveness sweet indeed; his promises sure; his precepts the words of wisdom; his rewards divinely great. Instead of the song of guilty pleasure, and the hour wasted in guilty unprofitableness, let us by our walk and conversation testify that it is better to visit the house of mourning than the house of feasting.

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#### AN ADDRESS

*Delivered in Moravian Churchyard, at the funeral of Mr. Henry Ten Brook, Jun. Dec. 26, 1812. Aged 27 years.*

DEATH, in any form, and at any period, is solemn. The grave has been dug; and, we have now deposited the remains of a young

man, from whose respectable connexions, an earnest hope was entertained of his future usefulness in life. Our frequent attendance on such instances of mortality, may, however, prevent our embracing such lessons of instruction, which they are calculated to afford.

The young men who have borne the pall of their deceased friend, may not duly anticipate their own mortality. The gravedigger himself, as Blair expresses it, may turn up a skull, without regarding that soon a grave shall be dug for him. Physicians too, though conversant with the last stages of humanity, may neglect to make to themselves the necessary moral improvement. No less so those of us who are ministers, by our frequent attendance on funerals, may forget ourselves, and be too inattentive to cherish in our own minds those solemn exercises of heart, which, more than other men, we ought always to possess.

Look into that grave as a memento of your own! You know not how soon a grave shall be prepared for you. The cause of death is sin. What then is necessary to prepare us for this great and fast change? This was recited from the scripture in the service you have now heard. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Yes, it is sin, that arms death with its sting; and nothing short of an interest in this Saviour, and the experience of his grace are indispensably necessary to make you useful and happy in life, and prepare you for the shades of death. May these favours be granted to us all, that when the hour of our death shall arrive, we may have nothing to do but to fall asleep in Jesus. Amen.

I. S.

### RELIGIOUS INTELLIGENCE.

*Extract of a Letter from Newark, to a Clergyman in this city.*

MY DEAR BROTHER,

I DOUBT not that a brief account of what the Lord is now doing in Newark, will be grateful to you. You may recollect



that during the free conversation at synod, I stated that several members of my church appeared to have an increasing spirit of prayer. When I returned I was grieved on account of the prevailing coldness. On the Monday morning preceding the first Sabbath in November, I met an aged and eminently pious member of my church, who told me that she was sorry to perceive me so much discouraged—that Christians appeared to be awakening—that she believed the Lord would pour out his Spirit. This greatly animated me. The following Sabbath was an unusually solemn day. At the evening service, a young man, a student at law, was awakened. I had often conversed with him before. He had always been very decorous in his treatment of me; but was a violent opposer of the doctrines of grace, particularly those of total depravity and election. Now he was bowed in the dust. In about a week he obtained comfort. He has, I trust, rested on the rock Christ Jesus. He is born into those doctrines which formerly he hated. He has devoted himself to the sacred ministry. Dr. Miller's sermon, preached at the inauguration of Dr. Alexander, was that which first arrested his attention. In the course of the week after he was awakened, several persons were brought under deep and powerful convictions. The work now began to appear among the people of the first congregation, under the pastoral care of Brother Richards. It has been since that time constantly though gradually increasing. At present it pervades the town. Blessed be the God of grace for the wonderful manifestations of his power.

I think about 60 persons are now convicted. Twenty have been hopefully converted.

Some opposition (as might have been expected) is manifested by the ungodly. But wherein they deal proudly the Lord is above them.

A remarkable feature of this work is that those who are convicted, soon obtain deliverance. The work is deep, but short in its process.

The subject of these impressions are for the most part young persons under the age of twenty-four years. I know of but one old man, who is anxious about salvation.

I do not not that a brief account of what the Lord is now doing in Newark, will be grateful to you. You may recollect



The doctrines of man's entire dependence on divine grace, of his total inability to help himself, of his utter depravity in his natural state, of God's electing love, of the sinner's resistance of the Spirit till God prevails by superior strength, and of the selfishness and sinfulness of the prayers of the unregenerate, appear to be the most blessed in awakening souls.

Another remarkable feature of this work is, that those who are arrested are not agitated with the fear of hell. The fact that they have sinned against an infinitely excellent God, alarms and distresses them.

Besides the young man of whom I have already spoken, another student at law has been convicted. His exercises are remarkably powerful and discriminating. The gentleman in whose office he has been employed, has used every artifice, and resorted to every threat to bring him back, but as yet in vain. The Lord has, I trust, other work for him to do, to which he will yet affectionately call him.

A revival of religion generally begins among God's people. Not so, however, in the present instance. But few, compared with the bulk of our professors, appear to be unusually engaged. They are however arousing.

For these glorious trophies of grace, let us praise the Lord. It is evidently his work. It will prosper. O my brother, pray for us. Be assured that we do not forget you.

With great respect,

I am cordially and affectionately yours.

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#### TO SUBSCRIBERS AND CORRESPONDENTS.

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